

A
L I G H T
Shining out of 17 June 1659
D A R K N E S:

O R
Occasional Queries

S U B M I T T E D
To the J U D G M E N T of such as would en-
quire into the true State of things in
our T I M E S.

Job 8. 8, 9, 10.

*For enquire, I pray thee, of the former age, and prepare thy self
to the search of their Fathers.*

*(For we are but of yesterday and know nothing, because our
dayes upon earth are a shadow.)*

*Shall not they teach thee, and tell thee, and utter words out of
their heart?*

L O N D O N,
Printed in the Year M D C L I X.

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OF F. L. GAY

JUNE 1, 1916

OR

LONDON,

Printed in the Year MDCCLX

TO THE READER.

Reader,

THou hast here a few Questions proposed by one, who desires to lye lowe in his own eyes : and after all his Reading, rather to doubt, (doubting is no more the way to error, than to truth) than to assert. I know not how long thou mayest be in perusing them, I am certain they were not long in penning : yet this thou mayest be secured of, that the citations here are not obtruded upon thee at second hand, being not transcribed out of men that misalledged them, but fetched from their Originall Authors. He who queried, did not so much as trust his memory, or juvenile collection, but brought all to the test by a faithfull reveiw. The interrogatories are of such moment, that he thought they might deserve a satisfactory answer : and he had observed that neither the Pulpiteers, nor Writers of these times did contribute by their labours any thing towards

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Such conscience-work, though the posture of their Affairs require it. He thought fit in his questions, to produce such testimonies as made for the Negative and Heterodoxe part. Unto which process he was enclined by severall reasons. One is, because that the generall prejudices of many in this age, are such, that if he had not done this, they would not have thought these things questionable. Secondly, he had a tender regard to those who have made the subject of these queries to be their Assertions: in the behalf of these, he did set down what you see, that their Opponents (though they pride themselves with the concept of learning and esteem of others as illiterate) may at last own them for less than fanaticall and groundless Opinionists. He did not alledge any proofes for the other part, both because he knew that others would do that for him; as also because he had not that esteem for quotations to the contrary, which he had for these: not that he is much prepossessed through prejudice, but upon an old protestant consideration, that records and presidents differing from the received ways and interests of men, are more to be regarded from any that make for them; since the forgeries and falsifications of precedent Ages make it propable, that such passages might

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*might be inserted and foisted in, but why or how these should be adulterated he did not see. Even in matters of common transaction, in our English Courts of judicature, he thought he had been told, that one precedent or verdict against the jurisdiction of a Court is of more validity than a thousand for it: because it is supposed that none will, contrary to right and equity, infringe their own power. Further; if any should oppose the sayings of others in the behalf of humane learning, to what he had vouched, he hoped they would produce them out of Authors contemporaries with his, or else they should not imagine that he would think any such averrements to be contradictory to what his query may seemingly assert, nor yet satisfactory to the question, nor doth he think (and. Heraldus, Ouzelius and others concurr with him herein) that out of Antiquity they can alledg any such quotations. If they oppose his query with the practise and use of humane learning which is found in Clem. Alexandr. Orig. Tertullian, Lactantius, Arnobius, Minucius Felix, &c. He shall not think such dealing to be fair: since the question is what was their judgment? not what they did practise? Of the latter no man will suppose the querist to be ignorant; and if any should, yet
would*

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would the Objection be of no value, untill they shall evince that every man did in those times live up to the light he had; and acted as he spake. He thinks it may have been with the Ancients as with [Vega] that excellent methodeist in Physick, who being sick of a feavour, a friend visited him, & found him drinking wine; whereupon he charged him with having formerly prohibited the use thereof in feavours by his writings: The infirme replied, in my books you see the practise of Physick, but in me the practise of Physicians. He supposes that after persons have been brought over from Paganisme to Christianity, something may stick by them, as an ill scent may when one comes out of a jakes, yet that is their failing, not their justification. If Moses learnt the Egyptian skill, it was whilst he remained in Pharaoh's Court: And so Paul was learned in Heathen Authors, but it was before he came to the School of Christ, he hath used them but three or four times in his works, whereas now they are more frequent than Texts of Scripture. Athanasius against the Gentiles, saith the Scriptures are sufficient to declare the truth of themselves; and that if his friend Macarius did read other Religious writers, It was but φιλοκαλῶς, as a lover of Elegance, not as a lover of Christ. Other things

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things there were which he saw might be objected, which he will not now insist upon, having weighed them in the ballances and found them light. About the call of the Ministry and the first Reformers, he hopes not to be opposed with the after-judgment of Luther, or the rest. He is not of their Opinion, who thinke the first reformers did use that Artifice of bending a crooked stick, as much the other way, that so it may at least become straight. Such dealings are not to be admitted in the service of our God, who is a consuming fire: It is to charge them with a great hypocrisie (since they never owned any such actions, but delivered all as precious and glorious Truths) and to make them guilty of the ruine of those poor souls, who dyed in the profession of a belief their teachers did not intend them. In fine, it is to make the first Reformation as bad (or not much better) a way as that of Popery, and all that embraces it, and adhere thereunto, to be in a different only, and sinfull estate. It is a slur to the greatest wonder God hath produced after the Churches being 1200. years in the Wilderness: How much more ought we to pre-judge all succeeding times from their Doctrines? and having such pregnant motives to believe they were inspired by God, let us impute their after-change

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change to failings upon carnall considerations, when Luther went to settle himself. Pope in Germany, and his writings were advanced as the test of truth; and an Oligarchy of Ministers settled elsewhere. Let us owe our Reformation to God and not Belial or Antichrist, to the call and excitement of the former, not consecration of the latter. Let us acknowledge their zeal, their charity & those more glorious principles of spirituall graces, rather than prudentiall contrivements. Are not those there first works which are here quoted? are not those the works by which Luther said he would have men and Angels tryed? If you say, that there is a difference betwixt a Church settled and unsettled: a question will arise (if that can be questioned) whether the Papists did not say their church was then settled? and whether any settlement politicall will suffice to debarr those actings? for then the first Reformers, yea, first Christians, and Christ himself, all are cast. If only what is a settlement of truth, or Gospel-settlement be intended, doth not this resolve all into a tryall of doctrines? & a proof that the present way is the sole Gospel-way? Which whosoever shall avow, he need not want employment for his thoughts from the severall writings of Papists, Episcoparians, Presbyterians, Independents, &c. however the Questionist should rest.

OCCASIONAL Q U E R I E S, SUBJECTED

To the Judgement of such as desire to enquire
 into the true State of things in these
 our Times.

I

WHether there be any certain or peculiar Name in
 the New Testament that signifies a Minister? Or
 any name whence an Office may be convincingly in-
 ferred? * If there be not (as there is just cause to
 doubt) whether the present Ministers are not to
 blame, whilst they pretend to an Office and Function
 grounded upon Divine Right, which hath no other
 Foundation than the Hay and Stubble of humane
 Conjecture?

II

THe words used in Scripture to signifie a Minister,
 (as they are vulgarly applyed) are *Adams*, and
Prophets, and *Apostles*. Now none of these determi-
 nately signifies an Officer, but any one that per-
 forms such or such a work, whether out of Duty
 or Liberty. Minister Executor *merus est*, say the
 Civil Lawyer, *non* signifies either a Deacon or Church-
 warden, Acts 6. or else it may be taken in as large a sense as hath
 been

been specified. *Philem. v. 13.* *ἵνα κἀγὼ οὐ δύνωμι μὴ*, that he may minister to me in your stead. Was this an Office? so the Civil Magistrate is called *διδάσκων θεοῦ*, the Minister of God, *Rom. 13. 4.* and *1 Cor. 3. 5.* Who is Paul? who is Apollo? *οὐκ ἐστὶν διδασκαλὸς οὐδ' ἑρμηνεύτης*, but Ministers (or instruments) through whom you have believed. And Sathan, (though he be a great Imitator of Christ) is not said to have a constituted Ministry by way of Office for his service, yet he hath Ministers, *2 Cor. 11. 15.* Sathan is said to transform himself into an Angel of Light. *ὁ γὰρ σατὰ ὅτι οὗτος ὁ διδάσκων αὐτοῦ ματαχρηματίζονταί αὐτὸν διδασκαλοὶ δίκαιοι* therefore it is no great thing if his ministers be transformed as the ministers of righteousness. This is not meant of any peculiar Function or Office, but a general performance of any thing accordingly as an Officer, servant, or minister would. In like manner is *ἀνταργός* used in that general sence: Magistrates are said to be *ἀνταργοὶ θεοῦ*, Gods ministers *Rom. 13. v. 6.* And Paul saith of Epaphroditus that he was *ἀνταργὸς τοῦ χρείας*, he did minister to his wants, *Phil. 2. v. 25.* yet was not he his small officer, that we know. So *ὑποπλάτης* is taken also *Acts 13. 5.* John was the *ὑποπλάτης*, or minister, or servant of Paul and Barnabas. Yet doth it not appear that he was so by duty, but respect. See *Acts 20. v. 30.* and *Acts 24. v. 24.* Is it not then probable, (and that is all that is desired at present) that there was no distinct office, because there is no distinct name for Ministers? and it is not evident that such an office cannot be proved thence, the places being equivocal, and capable of a different sence then what is usually put upon them?

II.

Supposing there were such a name, yet would not such a name be more Generall then that of Apostles; and comprehend not only them but Prophets, Evangelists, Pastours, and all such as should labour in the worke of the Ministry of the Gospell? And is it not an Act of Arrogance in them who would

would be the Apostles successors in ordinary, (though by the way it was something Extraordinary that made an Apostle, and if that was wanting, then the person was not an Apostle, but some other Officer: besides, how did the Pastors or Teachers or Presbyters succeed them who were their contemporaries, and never resigned up or deserted their stations?) Ordinary Embassadors from the most high, to assume a name of greater latitude than that of Apostle or Embassador Extraordinary? or at least, is it not as absurd as if the Ants should assume the single name of Animal: and the Lacquey that of Servant.

III.

W As not the name of Minister brought in by the first Reformers, many whereof were Private Christians, who did assume that Title, either because they found themselves not rankable under the name of any other Evangelicall Officers: or in opposition to that Romish Hierarchy and Priesthood, whence the Moderne Episcoparians and Presbyterians derive their successive Ordination?

IV.

W Hether the name of such as officiated in the first centuries were not Presbyter, an Elder, and in after-ages Sacerdos * a Priest? and whether that change were only of names, or of the nature of their Office through the working of the mystery of iniquity, aggrandising himself, and turning the Lords Supper in an Oblation? If the latter be true, where is Lucif.

cession? How shall it be revived? Is it in not this case as in the adoption of children, where a lineage failes? Is it a Succession, where there is an Intercession and Discontinuance, or rather a Similitude and Resemblance?

V.

WHether the present Ministry do not pretend to be Ministers of the Church Catholique whether there be any mention of such a Church in Scripture, or in any Ancient Creed of the first Ages? (a) And whether Luther did not place instead thereof in his Creed the Christian Church? (b) whether any body can tell what is the Determinate meaning of that word (c) and shew, without absurdity, how one may be a Minister thereof? And whether if any should be found so to do, yet would not our present Ministers in Generall be culpable, who know not of what Church they are Ministers, or how she is Catholique?

(a) Of this see Bishop Usher de symbolis pag. 8. 9. Vossius de symbolis pag. 27. Gerard loc. comm in. de Eccles. Meisnerus de Ecclesiâ sect. 4. c. 3. Major advers. Valerian. magnum in præfat.

(b) This is averred by Gerard in his common places somewhere: And Fulke upon the Rhemish Testament objecteth; "some have taken the word (Catholique) out of their Creed, putting Christian for it, which in the Margin, he says are the Lutherans in their Catechismes, which objection he admitteth, see Fulke upon Acts xi. near the latter end. And indeed it is generally acknowledged that Luther could not endure the name of Catholique, in so much as if that word were found in his writings with approbation, the Book or passage was thereupon sus-

suspected by his Scholars, as not his: see *Colloqu. Altemberg.* in Resp. ad Accus. Cor. 2. fol. 254. see also *Beza* in his preface upon the new Testament, to the Prince of Conde.

(c) There are no lesse than seven significations thereof, as the case is audited by *Miesnerus de Eccles. sc&.* 4. c. 3.

VI.

WHether Ecclesia (which is a word signifying a Church) be not a Law-terme deduced from free-States, in which common wealtis, the supream popular Assembly acted and Organised by the Archon and Proedri (as a Church form'd and Prebyterated by a Minister and Elders) which did not rule but Preside? (a) whether any other sense but that, can be a Foundation of Argument? since no terme can be the subject of a rationall discourse, whose meaning is not agreed on: but of a figurative speech, no man (none but the Spirit that gave it out at first) can determine satisfactorily to others how farr the Analogy extends: how farr the cords may be stretched, and what is the just and full scope of the holy Spirit there.

(a) This is so evident, that he must not have conversed in any Greek Story, who denyes it. They who have not read *Thucydides*, nor *Aristophanes*, may satisfy themselves about it out of *Sigonius de Rep. Athen.* and *Ubbo Emmius's vetus Græcia Illustrata.*

VII.

WHether such a sense of the word Ecclesia, or Church, doth not unchurch all the Parochiall Churches in England, and unminister all their Ministers?

VIII.

VIII.

WHether the Ministers do well to derive their succession unto Christ by the means of Antichrist? whether the Reformed Divines, being solemnly met at Poissy before the King and Nobility of France, did not reject such Ordination? as also Luther and Sadeel and Beza? whether ours do not ill to impose upon them a call and Ordination which they disowned.

Thuan: Hist. lib. 28. pag. 45. *Espenceus* demirari se subinde sapius dixit, quâ autoritate Protestantes, & a quo vocati & instituti ad ministerium essent, & cum neminem citarent a quo manus impositionem suscepissent, quomodo legitimi pastores censerî possent, nam manifestum est, vocatione ordinariâ minimè institutos; Cum autem ad extraordinariam miraculis opus sit, nec ea ipsi edant, necessariò sequi, nec secundum ordinem, nec extra ordinem, eos in domum Dei ingressos esse. (*Thuan.* pag 46.) *Beza* ad vocationem legitimam respondit, manuum impositionem non necessariam legitimæ vocationis notam esse; præcipuas esse atque adeo substantiales, in mores ac doctrinam inquisitionem, & electionem, nec verò mirum esse, si ab iis, qui vulgò ordinarii vocantur, manuum impositionem non acceperint; An enim ab illis, quorum depravatos mores, superstitionem ac falsam doctrinam improbant: aut expectandum, ut ab illis approbarentur, qui veritatem oppugnant, quam ipsi tuentur. Neque verò semper miraculis ad extraordinariam vocationem opus esse, idque exemplis *Isaiæ*, *Danielis*, *Amosi*, *Zachariæ*, postremò *Pauli* confirmat.

The Protestant *Lascicius* (in further proof hereof) alledgeth in the book intituled *De Ruscor. Muscovit. Et Tartaror. Relig.* pag. 23. *Calvin* saying, quia *Papæ* tyrannide abrupta fuit vera ordinationis series, novo subsidio nunc opus est. &c atque omnino extraordinarium fuit hoc munus, quod
Do-

Dominus nobis injunxit. And *Beza* at the conference at *Poissy* being demanded of the calling of himself (and his other then *Associates*) affirmed the same to bee extraordinary. *Sarav.* in defens. tract. de. Divers. grad ministr. evangel. p. 3. hath recorded his words thus. Sed præterea quoniam est ista quasi ordinaria vocatio, quam eos habuisse dicis, quos Deus paucis exceptis, excitavit? certè papistica: nam hæc tua verba sunt; hodie si episcopi Gallicanarum ecclesiarum se & suas ecclesias a Tirannide episcopi Romani vindicare velint, & eas ab omni Idololatriâ & superstitione repurgare; non opus habent aliâ vocatione ab eâ quam habent.

Quid ergo papisticas Ordinationes, in quibus neque novum examen præcessit, neque leges ullæ servatæ sunt, inviolabiliter ex divino jure in electionibus & ordinationibus Præscriptæ, in quibus puri etiam omnes canones impudentissimè violati sunt; quæ nihil aliud sunt quàm fœdissima Romani prostibuli Nundinatio quâvis meretricum mercede, quam Deus templo suo inferri prohibuit, inquinatio; quibus denique alii, non ad prædicandum sed pervertendum evangelium; alii, non ad docendum, sed ad rursus sacrificandum & ad abominandum ~~est~~ sunt ordinati, usque adeo firmas tecum esse censebimus, ut quoties tali cūpiam pseudo-episcopo Deus concesserit ad verum Christianismum transire, omnis illa istiusmodi ordinationis impuritas simul expurgata censeatur: imo qui sic animum per Dei gratiam mutavit, quo ore, quo pudore, quâ conscientia, Papismum quidem detestabitur, suam autem inordinatissimam ordinationem non ejurabit? Aut si ejuret, quomodo ex illius jure auctoritatem docendi habebit? *Fulke* against *Stapleton* and *Marshall* p. 2. about the middle saith, the Protestants that first preached in these last days, had likewise extraordinary calling.

Brerely p. 361. that there is in *Babylon*, no holy order or Ministry indeed, no lawfull calling but a mere usurpation, see Propositions and principles disputed in the University of Geneva pag. 245. about the middle. And Mr. *Gabriell Powell* in his consideration of the Papists Reasons &c. p. 71. saith, the Popish Ordination is nothing else but mere profa-

fanation &c there is no true ecclesiasticall vocation in the Papacy &c. And see further hereof Mr. Sutcliffe in his answer to the Priests supplication to the 19 section; And Mr Fulke in his Answer to a counterfit Catholique p. 50. about the middle saith to the Papists; you are highly deceived, if you think we esteeme your offices of Bishops, Priests and Deacons any better than lay-men; and you presume too much to think that we receive your Ordering to be lawfull. And see Mr. Whitaker contra Dureau lib. 9. p. 821. in the beginning, and Mr. Fulke in his retentive &c p. 67. about the middle saith, with all our heart we despise, abhor, detest, and spit at your stinking, greasy Anti-christian Orders &c.

IX

WHether the Arguments of the first Reformers about their vocation do not justify any that shall take upon them to preach? and in particular that of Mornay Du-Plessis de eccles. c. 11. p. 243. * [which is allowed of by Saravia de diversis gradibus ministrorum: who was an episcopall man] whether Dominicus Soto do not prove it lawfull jure naturæ? and yet he is a Papist.

* [Phil. Mornay du Plessis, being urged about the call of the first Reformers saith, such intergatories are but the tergiversations of men already convinc'd in their own judgements, who dare not abide the tryall. just as Sedecias the false Prophet replied to Michaiah: 1 Kings: c. 22. v. 24. when went the Spirit of the Lord from me, to speak to thee? And thus the Pharises, Thou art the son of a Carpenter, who sent thee? To whom we might determine the controversy by Christs own words, The words which we speak they beare witness of us. The Jews prided themselves in their long descent from Abraham, and being his successors. But what sayes Christ? you are, indeed, the seed of Abraham, but yet you are of your Father the Devill, Job. 8. and Paul tells us, 2 Thess. 2. Let no man seduce you, for Anti-

tichrist shall set in the Temple of God. Having premised these
 things, Mornay thus argues: When a Town is on fire, or assault-
 ed by the enemy by scalado in the night, if any body shall rayse
 the sleepy watch-men, or give Alarme to the corps d'ugarde, whe-
 ther stranger or citisen, none ask by what authority he doth it,
 but all run for water to quench the fire, or to the walls to repulse
 the enemy, men inquire into the case whether his discovery be true,
 and do not arraign or implead him otherwise; yea, such a man
 receives thanks for his timely discovering the danger. But we
 (saith he) alarme the Christian world by discovering how An-
 tichrist sits in the Temple of God, we offer to prove it, yet are we
 not regarded, nor our reasons listned unto; but they clamour
 who are you? and punish us more heinously than if we were Trai-
 tors. Should any Governor of a Cittadell demean himself thus
 in cases of intelligence, would not he soon be surprised by the ene-
 my, and would he not be condemned by his Generall or Gover-
 nors for neglect? In the conspiracy of Cataline the Roman Senate
 derived that intelligence, which prevented the plot, from an
 Harlot: when the Capitoll was stormed by the Gaules they took
 an Alarme from the Geese. Let us therefore be never so mean,
 we ought to be afforded Audieuce. The Question is not, who we
 are, but whether that be Antichrist: seeke not into the Quali-
 ty of the relators, but the truth of the relation: Christ was pro-
 mised to the Jews, but revealed to the Shepheards; these Shep-
 heards divulged it among the people; if we may credit our ad-
 versaries, those men ought to have been questioned for it. The
 bretheren of Ephesus should also have ejected un-commissioned A-
 pollos for preaching, but they received him, commended his
 Zeale, desired him to pass into Achaia, and wrote to the bretheren
 to receive him.-- At the dreadfull day when men are to give an
 account of their Talents, it will not be a sufficient reply for any
 to say, they wanted ecclesiasticall vocation, when they wanted not
 the great inducement of Christian charity to employ that talent
 which was given them to profit with. The French Ministers, a-
 gainst whom Cardinall Petron writ, argue thus: in the old
 Testament some were extraordinarily raised to instruct the people:
 why may it not be so under the new? the same motives are still

remaining. Moreover they say, That it is not to be expected that Antichrist should commission men to destroy himself, see Champney de vocat. Ministr. In fine h. Paipits think they have sufficiently refuted the call of the first reformers, by shewing how all sects may use the same plea.]

F. Dom. Soto in quart. sentent. Distinct. quinta: quæst. Vnic. Art. 10. p. 154. Conclus. 1. Ecclesia Christi primum ac proinde unusquisque mortalium jus habet tam divinum quam naturale promulgandi Evangelium ubique terrarum, probatur, 1. ex illo *Marc.* ultimo, euntes in mundum universum prædicare evangelium omni creaturæ, & *Matth.* 28. data est mihi omnis potestas in cælo & in terrâ, euntes docete omnes gentes, baptizantes eos &c. quasi dixisset, quam ego potestatem in hac parte habeo, vobis confero; habuit autem potestatem in toto orbe prædicandi, ergo illam nobis contulit. 2. Jure naturæ unusquisque libertatem habet & facultatem docendi alios, iisque persuadendi illa quæ tacere tenentur, sed universi mortales tenentur christianam fidem suscipere, ergo unusquisque potest id universis usque ad persuasionem suadere, id quod tertio sic confirmatur. Potest quisque quemque ea quæ sunt juris naturæ docere, neque illo docendi jure privari valet, ergo ea quæ sunt evangelicæ fidei; ut pote quæ nec minùs sunt obligatoria, & magis sint salutaria. Non dico quod possit cogere & convincere: nam supernaturalia intellectum non convincunt, sed tamen ea docere & explicare suo jure valet: res est clara.

Luther. De abrog. Miss privat. fol. 248, 249. Invisis Scripturis firmabimus legitimum illud & unicum verbi ministerium esse commune omnibus Christianis, & quod omnes loqui & judicare possunt: dicit enim *Paulus* 2 Cor. 4. qui idoneos nos fecit Ministros novi Testamenti, non literæ sed spiritûs; hoc enim de omnibus Christianis dicit, ut omnes faciat Ministros spiritûs. Est autem Minister spiritûs is, qui tradit verbum gratiæ; sicut Minister literæ, qui tradit vocem legis: hoc *Moyssis* erat, illud Christi est. Item *Petrus* dicit omnibus Christianis, ut virtutes annuntietis ejus qui de tenebris vos vocavit in admirabile lumen suum. Quis Christianorum non est

vocatus de tenebris ; at hujus est & jus & potestas, imo necessitas annunciandi virtutem sese vocantis. 1 Cor. 14. Luther. Ita interpretatur. Mulieres *Paulus* prohibet loqui non simpliciter sed in ecclesiâ ubi sunt viri, potentes loqui, ut non confundatur honestas & ordo, cum vir multis modis sit præ muliere idoneus ad loquendum & magis eum deceat, sed nec ex suo capite *Paulus* hoc prohibet, imò adducit legem, dicens subditas esse debere, sicut & lex dicit ; quâ autoritate divinæ legis certus erat, quod spiritus sibi ipsi non contradiceret, & mulieres prius per eum viris subiectas, nunc supra viros non elevaret : quin potius memor & tenax sui instituti, præsentibus viris, viros magis quam fæminas afflaret. Alioquin quomodo solus *Paulus* resisterit spiritui Sancto, qui in *Joel* promisit, & prophetabunt filie vestre ? & Act. 21. erant *Philippo* quatuor virgines prophetantes : & *Maria* *Mosis* soror erat prophetissa, & *Dibora* ducem *Barac* instruxit : & *Olda* prophetissa consuluit Sanctissimo regi *Josie*. Denique beatæ virginis canticum vniversa celebrat Ecclesiâ per orbem, & ipse met c. 11. docet mulierem debere velato capite orare & prophetare ; Ordo itaque & honestas est, ut viris loquentibus in Ecclesiâ, taceant mulieres : nullis autem loquentibus viris, necesse est ut loquantur mulieres.

X.

WHether it be rationall to think, that our Ministers can derive a call from the Popish Clergy : since they do not ordain Ministers of the Gospell, but Massing Priests ? (a) Do not the Papiſts allow laymen to preach even out of cases of necessity ? and that publicly ? (which is the main act of our Ministry, but no ministeriall Act with them) (b) And whether the Sheriff of Oxford in Edward the sixths days did not publicly preach in Maries Church at Oxford, without censure, or prohibition ? (c)

(a) This is proved by the assertions of *Beza* formerly al-
 leadged: as also *Lancelotus* against *Hunnius* doth avowe it,
 that their Doctors degree in the Vniversity is but a *testimony*
 of their abilities, and though they do then receive liberty to
 preach, yet he (a Papist) thinks them mad, who thence
 conclude them to be *Priests*, or able lawfully without further
 Ordination to administer the Sacrament. Capistr. *Hunn.* c.
 8. *Luther* de. Ministr. Eccles. &c. p. 366. Hoc merito exhorre-
 re debet quisquis Christum amat, & quidvis potius pati, quam
 ordinari se a Papistis, quod omnia in istis ordinibus summa &
 impiissima perversitate geruntur & aguntur, ut nisi cecitate
 & amentia percussi essent, viderentur de industria Deum in fa-
 cie deridere velle. Nam cum ista ordinatio autoritate Scriptu-
 rarum, deinde exemplo & decretis Apostolorum in hoc sit in-
 stituta, ut Ministros verbi in populo instituat, Ministerium
 publicum, inquam verbi, quo dispensantur mysteria Dei,
 per sacram ordinationem institui debet, ceu res, quæ omni-
 um in ecclesia & summa & maxima est, in qua tota vis ecclesi-
 astici Status consistit. Papistæ autem mei de hoc Ministerio
 ne somniant quidem, in suis ordinibus, quid autem faciunt?

Primum cecitate percussi simul omnes, ne norint quidem
 quid sit verbum aut ministerium verbi, præsertim episcopi ipsi
 ordinatorum; quomodo ergo fieri posset, ut ministros verbi,
 ipsi instituerint suis ordinibus? deinde loco Ministrorum
 verbi ordinant Sacrificulos suos, qui Missas sacrificent, &
 confessiones audiant. Hoc enim vult episcopus, dum calicem
 dat in manum, & conferri potestatem illam consecrandi, &
 Sacrificandi pro vivis & mortuis, nempe, potestatem illam
 quam gloriantur neque Angelos neque Virginem matrem Dei
 habere, ipsi etiam Lenonibus & Latronibus impuriore. Item
 cum illis, Sacrosancto mysterio Spiritum in aures inflat, &
 confessores facit, dicens: accipite Spiritum Sanctum; hæc est
 illa potestas consecrandi & absolvendi gloriosissima.

Dic, rogo, me crassum, fingere aut mentiri, si invenias unum
 ordinatum istis Ordinibus, qui audeat dicere, sibi inter or-
 dinandum esse mandatum, ut mysteria Christi dispenset, &
 evangelium doceat, & ecclesiam Dei regat, quam acquisivit
 sap-

sanguine suo. Planè nullus hoc audet unquam, nec ad se pertinere putat, calicem verò accipit. & hoc totum esse putat, quod ordinatur, ut liceat Christum in Missa consecrare, & sacrificare, deinde confessiones audire. Quin hoc tantum queritur an Titulum beneficii habeat, quo ventrem alat; ut aliò prorsus non spectent, quam ad Missarum Sacrificium: his absoluitur tota ordinatio: qui hoc tulit, hic ordinatus est ab ecclesiâ Sacerdos, hanc potestatem tum nulli alii habent, hoc scilicet testatur unctio digitorum & rasura verticis.

(b) F. Dom. Soto in quart. Sent. distinct. i. quest. 5. Artic. 8. Ex jure divino prædicare non est officium annexum ordini Sacro; imò propheta antiquitus prædicatores erant, essentque modo si existerent: & eremita patres prædicabant in eremo, nec tamen sacerdotes erant, neque ideo mos ille reprobatur, quinimo Gregor. i. Dialog: lib. quendam Laicum nomine *Equitium* laudibus commendat, quod prædicaret populo: adde quod in ordinatione Sacerdotum nulla fit mentio prædicandi, neque illis deceret absque majori examine parem facultatem impertiri. *Benedictus Arias Montanus* was a Physician, and studied Physique under *Petrus Mena* at the University of *Complutum*: and being afterwards practitioner of Physique in his native Countrey near *Scivill*, he was sent for by the Magistrate and masters of the inquisition at a towne called *LLerina* bordering upon *Portugall* (without any Ordination) *Sacri verbi Populo* per quadragesimæ tempus enuncianti & exponendi causa, that he might expound and preach the word of God to the people in Lent: which worke he performed as well out of regard to the honesty of the Action, as of the dignity of the persons which called him thither. This he relateth of himself in his preface to *Arceus*, de cur: vuln.

(c) This is cleare out of the preface to a booke of Sr. *Thomas Cbeek*'s, called, the subject to the Rebell, published by Doctor *Gerard Langbaine* late head of *Queenes Colledge*, and Antiquary to the University of *Oxford*. His words are these. What rare preachers shall we imagine they had in the University at that time, when Mr. *Tavernour* of *Water-Eaton* High-Sheriffe of *Oxfordshire*, came in pure Chari-

ty not ostentation, and gave the Schollers a sermon at St. Maries with his gold Chaine about his neck, and his sword by his side? &c.

XI.

WHether the Papists say they sent them, or deny it? and whether Commissions and Delegations are to be interpreted according to the intention of the Granter, or fancy of the Grantee? whether in rules of common Policy, he who is a Justice to keep the Peace under an Usurper, may by vertue of such a Commission draw a sword against him? Is not it understood by peace, that particular Governours peace? and is it not so in matters of truth?

Concerning Preaching, Churches, Tyths, Universities, Languages, and Philosophy, Degrees, Habits, Garments, and Complements, &c.

XII.

WHether to make up a Divine of the best rank (for the generality of them are not so qualified) more be necessary than skill in tongues, knowledg of Antiquity, and school-divinity? whether any of the first Centuries after the Apostles, did understand Hebrew? How many of the Latine Fathers before Jerome did understand Greek? in particular whether Austin did much understand either? whether there can be any knowledge of Antiquity? (a) and whether school-divinity be not a novell thing, slighted and condemned by the learned in all Ages? (b)

(a) Eu-

(a) *Eusebius* in his preface to his Ecclesiasticall history doth acknowledge, that as to the Records of precedent times, he had little certain help, besides the *Acts of the Apostles*; But this question is handled at large in a learned treatise of Mr. *Daille's*, about the use of the Fathers.

(b) See a book of one *Launoy* de variâ *Aristotelis* fortunâ. Where it appears that most of *Aristotel's* works were severall times publicquely burn't, and the reading and having of them forbid in the University; because it was an occasion of error, Blasphemy, prophaneſs, Atheisme and the like: it appears likewise that those (whom they call the Fathers) and many godly persons, beside severall *Synods* and *Councells* did condemne Philosophy, and the study of it upon the very same account. A brief Catalogue whereof I have here set down, the better to satisfie the Reader. *Hieron*: lib. 1. Contr. Pelag. Quid *Aristoteli* & *Paulo*? quid *Platoni* & *Petro*? *Tert.* lib. de præf. Hæret. c. 7. ipsæ denique hæreses a philosophiâ subordinantur: Hinc illæ fabulæ & Genealogiæ interminabiles, & questiones infructuosæ, & sermones serpentes velut cancer, a quibus nos *Apostolus* refrænans nominatim Philosophiam contestatur caveri oportere, scribens ad *Colossenses*. c. 2. v. 8. quid ergo Athenis & Hierosolymis? quid Academiæ & ecclesiæ? nostra institutio de porticu *Solomonis* est, qui & ipse tradiderat, Dominum in simplicitate cordis, querendum esse: viderint qui Stoicum, Platonicum, Dialecticum, Christianismum protulerunt.-- Non opus est Rhetoricâ post Evangelium, nec philosophiâ post Jesum Christum. c. 7.

Launoy p. 10. de *Euseb*, persuasus est *Eusebius* faciliores ad fidem nostram patefieri non posse aditus, quam si gentilium & cum primis *Aristotelis* philosophia tolleretur.-- si quando hæretici Scripturarum sensum corrumpunt, id præsertim *Aristotelis* operâ moliantur.

There is a great cloud of witnesses, who have left their testimony against the study of Philosophy, and have discovered how it hath corrupted the pure simplicity of the Gospel: which in the same are obvious for any to read.

See likewise the judgement of *Melanchthon* in his Apologie
for

or *Luther* against the University of *Paris*. *Lud. Luther. a Sorbon. Damnat. Tom. 2. p. 193.* quid ad nos quid *Aristoteles* impurus homo dicit ? p. 192. Videtur *Lutetia* non peccare nunc primùm, sed jam olim ineptire, eum doctrina Christi humanis disputationibus vitiata philosophari cepit ; constar enim.

Lutetiæ natam esse prophanam illam Scholasticam, quam vocari volunt theologiam : quâ admissâ nil salvum reliquum est Ecclesiæ. Evangelium obscuratum est, fides extincta, doctrina operum recepta, & pro Christiano populo ne legis quidem, sed *moralium Aristotelis* populus sumus, & lex Christianismi contra omnem sensum spiritûs facta est Philosophica vivendi ratio, &c. p. 193 quæ schola unquam purè docuit sacras literas.--Itane prodita est Scriptura ut non sine conciliorum, Patrum & Scholarum expositione certa ejus sententia colligi possit ; non video cur oportuerit edi Scripturam, si spiritus sanctus non voluit certò constare quid nos sentire veller. Ibid.

I have heard that there is a collection of such persons, as have in all ages witnessed against the mixture of Philosophy with Divinity, beginning with the Apostle who bids men beware of *vain Philosophy* and continuing on to *Gerson*, and *Picus Mirandula* : It was collected by a Papist. To that Catalogue may be added the judgment of *Merric Causabon*, now living in England, and a Minister, who in his piety or defence of his Father *Isaac Causabon*, when the Jesuit had charged him with ignorance of *School-divinity*; Thus replies *Merric Causabon*. *Pietas contra maledicos patrii nominis & religionis hostes* p. 122. Restat illa dialectica, sive scholastica (uti volunt) theologia ; hæc vero qualiscunque sit, si neque Dei Verbo comprehenditur, & a veteribus omnibus ignorata est, per me fuerit illi is ignarus pater vosque semel viceritis adversarii *Academici* & *universitatis* nimiam plerunque curiositate non minus prophanas impiasque, quam putidas, & ineptas, omnes denique *arabicas*, quas olim peperit & meliorum literarum penuria, (quæ fuit illorum sæculorum miseria) non minori studio semper aversatus est, quam alia utilia ac profutura confectus est.

If any shall object that the Apostle in condemning *vain Philosophy* doth not prejudice what is true. I shall not only desire that Person to ascertain me of what is true in Philosophy, but further demand whether this dealing in making that *distinctive*, which is *exaggerative*, be not like that of *Gregor. de Valentia*, who glosses upon the text of *ἀδύναμις οὐδ' ἰδωλατρίας* a-bominable Idolatry; that there is some which is not abominable.

XIII.

WHether the knowledg of Tongues lead us to one sense of Scripture, or many? whether all such dealings lead us not to put our trust in man? Can any matter of Faith be built upon the strength of a criticism?

XIV.

WHether the first Christians used much and long Preaching amongst themselves? (a) Or did build their doctrine upon humane learning and criticismes?

(a) That they did not, it is probable; because the Apostle saith they might all prophecy one after another: and that usually more than one, two or three did speak at one meeting. Besides *Pliny* upon examination of them, reports no such thing: besides some came with a *Psalm*, &c.

XV.

WHether Sermons be the indubitable Word of God, and whether that can be said by any Reformed
 *Vide Col. Divine, since they have condemned all addition,
 loqu. Ratis- even such as is Explicative? * If they be the un-
 ponense. doubted Word of God, why are they not bound up
 D with

with the Bible? Are there not four Gospels? Are there not the same things reiterated in the Epistles? Is there not Deuteronomy as well as Exodus and Leviticus? And Cronicles as well as Kings?

XVI.

Whether they, who were teachers of the People of God in the Primitive times, were not Handy-crafts-men of severall Trades? (a)

(a) So Paul was a Tent-maker, and followed that occupation in the time of his Apostleship, and Celsus objected it to Origen. (Origen. lib. 3^o adv. Celsum) that the Christian Teachers, such as propagated the Gospel were ἑρμηνεῖς, καὶ οὐτοπόλοι, καὶ κρηπίς, καὶ ἀντιδωτοὶ, καὶ ἀγροκότοι Weavers, (or Combers of Wool) Coblers, Fullers, and Illiterate and Exceeding Rusticke.

XVII.

Whether there were not as much cause for learned disputes in those times, as now? Are there any new opinions in our dayes, as such as are maintained with more Rhetorique, or Subtillity than those of Old?

XVIII.

Whether the first Christians were not against humane Learning, of Heathenish? * And whether it was only an effect of Julian the Apostat's malice, or Christian Prudence, that went about to keep the People of God from reading Heathen Writers? *

* *Hieron. in Epist. 22. ad Eusto ch. p. 62.* Quæ enim communicatio luci cum tenebris; quis consensus *Christo* cum *Epulial*? quid facit cum *Psalterio Horatii*? Cum *Evangelio Marci*? Cum *Apostolis Cicero*? Non oportet bibere calicem *Christi* & *Demoniorum*. Interrogatus de conditione, respondi me esse Christianum; Aut iudex, mentiris, ait, *Ciceronianus* es, non *Christianus*, ubi enim *Thesaurus tuus* ibi & cor tuum, &c. *Dominus*, si unquam iterum habuero co lices *seculares*, te nega vero. *Minuc. Fel.* speaking of the heathenish Gods mention'd in Poetry. Has fabulas & errores, & ab imperitis parentibus d scimus, & quod gravius est, ipsis stud. is & disc. plinis elaboramus, carminibus præcipuè Poetarum, qui plurimùm quantum veritati ipsa suâ authoritate nocuere. Lib. de *Justiniani* sæculi moribus, part. 1. c. 26. p. 90. Christianos sanè veteres non legimus unquam palam & in Scholis Philosophiam Ennarâsse, cum eam potius averfarenter. Ostendi verò ab aliquo velim Philosophiam palam a Christianis tempore *Justiniani* Imperatoris aut etiam antea unquam traditam, c. 27. p. 91. *Justiniani* opera qui inspicit, novit eum ideo transiisse ad Ecclesiam, quod nihil certum in *Platonis* Schola deprehenderet; abstinuit itaque a *Platone*, cæterisque operam impendens divinis literis. *Machiavelli* in *Livium* in disputat. de repub. lib. 2. c. 5. Usque adeo enim diligentes, assiduiquè erant primi illi Christianæ Religionis institutores & moderatores, in extirpandis *Ethnicorum* superstitionibus, ut & Poetas, & Historicos, quibus aliquid tale contineretur, comburendos putarent, Idola deicerent, & quicquid superstitionis, illas aliquo modo redoleret, id omne, in universum tollere conarenter. *Herald.* animadv. in *Arnob.* lib. 3. p. 137. Certè Christiani quod ab Honoribus & Magistratibus semoti privatam vitam agerent, eas literas, quæ ad forensia aut politica officia cum laude obeunda, præcipuè necessariae sunt, etiam negligebant: præterea quia sophistæ & Philosophi erant Christiani nominis hostes præcipui, idcirco vel hoc nomine philosophiam ipsam plerique averfabantur. De humanioribus & floridioribus literis asperiora etiam fuerunt veterum Christianorum iudicia. Tragedias enim & comedias, aliaque cætera Poetarum scripta, præcipuam eruditionis par,

tem, quod ea ad solidam doctrinam conferre existimarent, præterea lasciviâ ac turpitudine scaterent, denique fabulosæ Idolatriæ promptuarium esse crederent, aspernabantur & damnabant. Hinc existimat *Tertull.* lib. de *Idolatr.* Iudæ Magistros & ceteros professores literarum affines esse Idolatriæ multimodæ, quibus necesse est Deos nationum prædicare, nomina, genealogias, fabulas, ornamenta honorifica quæque eorum enunciare, &c. p. 138. generaliter de seculari eruditione paulo tristiora erant fidelium suffragia. Id. p. 139. ergo secularis eruditio apud veteres Christianos periclitata est, quod inde et iam accidit, quod hæc probra a Gentium sapientibus identidem inculcari audiebant, Christianos Idiotas esse, literarum profanos & expertes; Ecclesiæ doctores rudes & imperitos esse homines, *Lanarios, Sutores, Fullones*; hæc inquam, quia a Gentibus vulgò exprobrari videbant, idcirco & literas ipsas, quibus tantopere gloriari videbantur adversarii, inutiles esse & ad salutem nihil conferre, imò ipsis sæculi sapientibus ad exitium quasi vehiculum esse Christiani contra referebant: hæc igitur cause quare Christianos tanquam literarum rudes & imperitos despuerint: hinc dicebat *Celsus*, sapientes a Christianis expelli solos stolidos admitti. *Origen.* lib. 3. Ibid. quia Christiani clamabant omnibus ad Salutem patere aditum, humilibus, servis, idiotis, rusticis, iis etiam quos mundus stultos existimat: hinc *Celsus* (in cod. lib. *Origin.*) hæc in Christianorum conventibus proclamari dicebat. *μὲν οὖν πρὸς τοὺς περὶ τὴν πόλιν οὖσαντες, μὲν οὖν φρόνιμοι, (ὃ καὶ ταῦτα ἡμῶν παρ' ὑμῶν) ἀλλ' οἷς τις ἀμαθὴς, οἷς τις ἀνόητος, οἷς τις νῆπιος, διαρρῶν ἡλικίᾳ τούτοις ὃ ἀξίον, τὸ σφαιρῶν Θεὸν αὐτοῖς ἡμιλογεῖν δὲ ἄλλας εἶπον, ὅτι μόνος τοῦ ἡλιθίου καὶ ἀνοήτου καὶ ἀνιδρύτου, καὶ γόητος, καὶ πεισθέντος, καὶ ἰδιώτου πρὸς τὸ δύναιται.*

Ourel. animadv. in *Minuc Fel.* p. 25. sicut autem Gentes sermonis stribiliginem & verborum vitia Christianis objiciebant, illosque rudes & agrestes vocitabant; ita Christiani contra per irrisum eos polito, eloquentes, & doctos appellabant. &c. *Tertull.* de *Testim.* Animæ. sed non eam te advoco quæ Scholis formata, *bibliothecis* exercitata, *Academicis* & *Porticibus* Atticis partam Sapientiam ructas; te simplicem & rudem & impolitam & Idioticam compello, qualem habent qui

qui te solam habent, illam ipsam de compito, de trivio, de ren-
trinâ totam, imperitiâ tuâ mihi opus est ut sciam quid sit anima.

I shall not dispute whether the constitutions of *Clemens Romanus* be his, they are auncient, and in them lib. 1. c. 6. there is, *Abstine ab omnibus libris Gentilium quid enim tibi cum alienis sermonibus, aut legibus aut falsis prophetis, quæ quidem homines leues a fide rectâ detorquent.* In the Council of *Carthage* is there not a Canon; *Episcopus Gentilium libros non legat?* And are not these and the like passages in *Gratian*. *Sacerdotes Dei ommissis Evangeliiis & prophetis videmus Comædias legere, amatoria Bucolicorum versuum verba canere: Virgilium tenere, & id quod in pueris necessitatis est, crimen in se facere voluptatis. Nonne nobis videtur in vanitate sensus, & obscuritate mentis ingredi, qui diebus & noctibus in dialēcticâ arte torquetur: qui physicus perscrutator oculos trans cælum levat & ultra præfundum terrarum & abyssi quoddam inane dimergitur: qui Iambum ferit, qui tantam metrorum sylvam in suo studiosus corde & distinguit & congerit?* Was it not a Pope, *Gregorius Magnus*, that prohibited all Prelates in generall the reading of Heathen Authors. Se *Joan. Diaconus de vitâ Gregor.* c. 33. If you say that there is not now any danger of infection from the reading of heathenish books: you give but the same reason for them which *Bellarmino* does, *de laicis* c. 20. Art. 19. and which is refuted as a Childish and illiterate answer by *Jacobus Laurentius* a Protestant Minister *de lib. Gentil.* p. 40. 41. how much doe these reasons agree with what motives *Julian* (epist. 42.) alleadges for the prohibiting Christians from reading heathen writers. Βαδίζοντι οἱς τὰς τῶν ἑθνικῶν ἐκκλησίας ἐκζητοῦσιν Ματθαῖον ἢ Λουκᾶν——Βάλαμαι ὑμεῖς ἰσὺι ἢ τὰς αἰσάς, αἱ αἰ ὑμεῖς εἰποσι, ἢ ἢ γλῶσσαι ἐκπαλασθῆναι τέτιν.

* Of this *Libanius* is a witness in his Life tom. 2. p. 51. amongst other his misfortunes he laments the great contempt, and scorn that was cast upon the greek tongue after the death of *Julian*. *ἡ μὲν ἡ ἀβελή συνηύχῃ, ἐν αἰδομένῃ τῇ καὶ ἀτιμίᾳ καὶ ἀσυντακτικῇ τῇ λέγει, λέγουσι δὲ αὐτὰς καὶ ἄλλους* by *λέγου* he means *learning*, and not only *Rhetorique* So afterward he saith he was afraid least the Greek tongue should

should be suppressed by a law. *Ibid* p. 71. Ἄλλὰ τὰς ἐκκλησίας λέγοντες
οὐκ ἔστιν ἡ ἀνάγκη κατασκευάζειν αὐτὰς ἐν τοῖς οἴκοις. ἀλλὰ ἡμεῖς οὐκ ἔχομεν αὐτὰς κατασκευάζειν καὶ ἐκεί-
νην ὁμοίαν ἡμῶν οὐκ ἔχομεν.

XIX.

W hose Sepulchres do our University men build up,
whilst they uphold Aristotles Philosophy, which
hath been so generally condemned of late, and
Heretofore by Popish assemblies, and particular
men of that way; as also by the first Christians, and
honest men of All Ages?

XX.

W Hether the first Christians had any Churches, or
did not assemble only in private houses? (a)
whether their want hereof can be attributed to their
being under persecution, since they never made that
excuse for themselves to the Pagans, who objected it to
them? whether if it had not been their judgment,
and not a necessitous practice, the heathens would
have upraided them with such their defect; or upon
that account have termed them Atheists?

(a) We read of a Church to be saluted in such, and such a
private house, in Scripture: and it is confessed by *Minuc.
Felix* p. 10. *Christiani nullas aras habent, templa nulla, nulla
nora simulacra, Animadv. Ourel.* p. 57. and *Arnob.* in the be-
ginning of the sixth Book p. 189. and in the observat. p. 173.
Arnold. adv. Gentes: in hac enim consuetis parte crimen nobis
maximam impietatis affigere, quod neque *edes Sacras venerati-
onis ad officia construamus; non Deorum alicujus simulachrum
& formam constituamus, &c.*

WHether heresy be not attributed to Christianity in-Scripture? whether Tertull. doth not call the Christians sectam Christianorum? whether the meeting places of the first Christians were not called conventicula, before they were in Latine either Basilica, or Ecclesia? (a) whether they used to bury in Church-yards? And why they did at last take up that custome?

(a) *Arnob. lib. 4.* Nam nostra quidem scripta cur ignibus meruerunt dari? Cur immanitur *conventicula* dicui, in quibus summus oratur Deus? *Lactant. lib. 5. c. 11.* aliqui ad occidendum præcipientes exiterunt, sicut unus in *Pbrygiâ* qui universum populum cum ipso pariter *conventicula* concremavit. *Oros. lib. 7. c. 12.* *Trajanus Plinii* secundi relatu admonitus Christianos præter confessionem Christi, honestaque *conventicula* nihil contrarium Romanis legibus facere.

(b) *Gaudentius* de Justinianæi sæculi moribus. part. 1. c. 26. p. 34. where after examination of rites and customes concerning it, he saith thus. Quis non inde colligat consuevisse Christianos tempore *Justiniani* Imperatoris sepulchre privatim in agris suos mortuos? in the same chapter he speaks somewhat how that custom came to be changed, but more fully in the 26. chap. he gives this reason. p. 36. cur verò Christiani ceperunt velle condi intra ecclesiarum ambitum, id causæ fuit, quod consanguinei, qui orant in templo, preces pro iis fundant; adde merita Martyrum & Apostolorum, Legimus apud *Augustinum* de curâ pro mortuis c. 5. Fidelem matrem, fidelis filii defuncti corpus desiderasse in Basilicâ martyris poni, siquidem credidit ejus animam meritis martyris adjuvari.

WHether amongst the Papists that have Churches or solemn meeting places, the Jesuits do not usually

sually, notwithstanding that, preach in the Market places and Streets? (a) what it is that makes teaching a publique Act? If to teach publicly be to teach accordingly as it is now practised, whether the Apostles did ever teach publicly.

(a) This liberty was granted to them by Pope Paul the third: the same is practised by the *Friers minors* and *Dominicans*, and *Augustine Friers*: and grounded upon the practise of the *Prophets* in the old testament: *Jerem. 17. Amos. 5. Proverbs. 1.* and of *Christ* and his *Apostles* in the new Testament; besides that *Matth. 22.* and *Luc. 14.* in the Parable of the marriage *Christ* sends them out to the high-ways and streets for guests. All this is illustrated at large by *Franciscus Bernardinus* a *Popish Doctor* in his book *de ritu concionandi lib. 2. c. 24.* and confirmed by this reason; ‘& sanè egregium est opus hominibus otiose in foro degentibus; nec ecclesiam alioquin adituris, divina annunciare monita, moresque dicendo forniare & corrigere.

XXIII.

Whether the division into Pharises was not introduced by the Pope Dionysius? And whether the Antient Christians paid Tythes? If they did, whether they did not pay them as *Almes*.

This is proved by Mr. *Selden* of Tythes. *Joseph Scaliger* did write against Tythes, the Protestants Generally beyond sea have disowned and refused them. The Bishops of Old in *Ireland* had but the allowance of three milh kine: *Camdens Britann:* speaking of the County of *Cauon* in *Ireland*. *Gaudentius de Justinianæi sæculi moribus* part. 1. c. 23. p. 30. 31. An exigebantur Decimæ in usum sacerdotum temporibus *Justiniani* Imperatoris? id negaverit, qui cogitat nihil de decimis legi in codice, in quo tamen multa reperiuntur sanc-

ta de Episcopis, & clericis & Ecclesiis. Quod si consulas actus conciliorum Oecumenicorum, itidem vix quicquam reperies p. 31. decimarum hortantibus Episcopis collatas proderant & Sacerdotibus & Pauperibus, non tamen compellebantur a Iudice fideles ut largirentur decimam partem, ideo Justinianus de eâ materia nihil in leges retulit. And a little after constat fideles olim ex fructibus solitos sponte aliquid conferre, quod ab Episcopo dividebatur, partim Clericis, partim Pauperibus; Quæ verò liberè solvebantur, ob inveteratum morem abierunt in necessitatem: hinc profectæ sunt tot leges Pontificum de modo solvendi decimas, deque ratione compellendi eos qui ipsas non solverent; quâ de re passim interpretes Canonum, & ipse præsertim Pontifex Gregorius toto Titulo. lib. 3. decretal. c. 30.

XXIV.

WHether they had the use of Bells in the primitive times? And whether the Bells in England that remain ever since the Reformation, have not been popishly and superstitiously christned.

The former is proved out of Vossius upon the two epistles of Pliny and Trajan and Bernardinus de ritu concionandi. Pancirollus de Campanis Tit. 9. Campanæ repertæ fuerunt circa annum 400 a Paulino Episcopo Nolano. Est autem Nola Campaniæ oppidum. Dictæ fuerunt Campanæ, quia in Campaniâ inventæ, & Nola, à loco, in quo primum fuerunt factæ. The later is known from the common practise even now for the Papists to baptise bells.

XXV.

WHether it were not an act of superstition in former times to build Churches and Chappells in the form or fashion of a Crosse? whether it were not a sin of the like nature in antient times to build their

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Chur-

Churches East and West, that so the People might
bowe and pray towards the East, whence (upon a
grosse mistake of the word) they expected the sunn
[of Righteousnesse] should arise ? (a) And whether
both these superstitions have not been renewed and
practised lately in one of the Reformed Colledges
of Oxford? (b)

(a) Clem. Alexandrin. Stromat. lib. 7. circa med. Ένω δὲ ἡμε-
τέρις ἡμέρας εἰς τὴν ἀνατολὴν, ἀναστάντες τὸ πρὸς ἀνατολὴν ἐκ τῆς οὐρᾶς ἀναστάντες τὸ πρὸς τὸν ἥλιον, ὡς καὶ
τοῖς ἐν αὐτοῖς κατεσκευασμένοις ἐκείνῳ γινώσκουσιν ἀλλὰ καὶ ἡμεῖς καὶ ἡμεῖς, καὶ
τὸ ἰσχυρὸν ἀνατολὴν καὶ ἡμεῖς, ὅτι, καὶ τὸ πάλαι καὶ ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς. Ἡμεῖς
ἐκ τῆς οὐρᾶς καὶ ἡμεῖς, καὶ ἀνατολὴν καὶ ἡμεῖς, καὶ ἀνατολὴν καὶ ἡμεῖς, καὶ ἀνατολὴν καὶ ἡμεῖς. Quo-
niam autem diei natalis imago est Oriens, atque illinc quo-
que lux augeatur, quæ primùm illuxit è tenebris; iisque qui
volutantur in ignoratione exortus est dies cognitionis verita-
tis, quemadmodam sol oritur, ideo ad ortum matutinum ha-
bentur preces, unde etiam templorum antiquissima respicie-
bant ad Occidentem, ut qui vultu stant ad imagines converso,
doceantur verti ad Orientem. This reason likewise the
common-people give for their being buryed with their feet toward
the East, that so they may be in a fitter posture to meet the sun. of
righteousness when he shall appear with healing in his wings, viz.
at the resurrection.

XXVI.

Whether the primitive Christians had any Uni-
versities, or other Schools of Learning than
such as Origen did catechise in at Antioch?

(a) Gaudent. de mor. Sac. Justin. part 2. c. 26. p. 90. Chri-
stianos sanè veteres non legimus unquam palam, & in Scholis
Philosophiam enarrasse, cum eam potius aversarentur, &c.

XXVII.

WHether Ancient times (and those not very ancient
neither) record any more than that of Bologna,
Paris, Oxford, and Salamanca? And whether
Christianity at that time were not of farther extent,
than the Kingdoms those stood in?

WHether it were not the design of the Reformers in
King Edward the sixth's dayes to put down U-
niversities? (a) whether the then Dean of Christ-
Church had not such intentions? (b)

(a) Langbain in his preface to *Sr. Jb. Cheeks* book, the
subject to the Rebell, hath these words. The very *Univer-*
sities which had been the glory, were now become the scorn,
or pity of the Kingdom; their Libraryes robbed, and spoiled
either by pretended authority or connivence, their libertyes
and priviledges invaded and borne down by the prevailing
partyes; the Townesmen of *Oxford* and *Cambridge*. Much of
their present Maintenance, and the main hopes of their future
preferment taken from them; at least in their opinion: when
they saw most or all their revenues of their Colledges given to
the King. Some *Bishoppricks* actually dissolved, and the whole
jurisdiction inclining to ruine. This did strike them with
such a Panick feare, as did justly deterre parents from bestow-
ing upon their Children that ingenuous education which was
attended with so great charges, and so small hopes; and such
as were already entered upon that way, were forced to quit
their professions, and betake themselves to another kind of
life. And a little after speaking of some priviledges which
Q. Mary bestowed on the *Universty*, he saith, and though
this did perswade with some, that to be a Schollar was none

of the greatest curses ; Yet I do not see, that the people were hearty friends with learning all *Q. Maryes* dayes, nor in the beginning of *Q. Elizabeth*.

(*b*) See *Bryan Twyne* about the Antiquity of *Oxford* in his *miscellany appendix*. At that time the Library was destroyed, and many other things done or designed, which are reported by the said *Bryan Twyne* to be registred in the *Archives*.

XXIX.

W Hether the rise of our present fashioned Univesi-
ryes and University-habits was not from the
Dominicans ; an Order instituted by the Pope
to suppress the Waldenses, those Predecessors of
the Protestants ? And whether it is well done to
derive their office and garbe from the Persecutors,
and their Doctrine from the persecuted ?

XXX.

W Hether the institution of Doctorall Degrees be
not novell ? (*a*) And accounted Antichristian
by the Reformed Churches in Scotland, France
Holland, Switzerland, and the Calvinists in
High Germany ? And whether they have any in
those Countreys ? Or any habits in their Univer-
sities ? (*b*)

(*a*) *Gaudent. de. mor. sec. Just. c. 24. p. 87, 88.* An Docto-
res renunciabat eos mos sæculi Just. qui peregrissent studia,
magisteriumque jam docti exuissent ? nihil ejusmodi reperire
est, nam id inventum ad superiora sæcula referendum est, non
ad prisca *Justiniana* ; postquam inquam disciplina capere in-
staurari, trecentis fere abhinc annis, Doctorum quoque dig-
nitas & nomen emerfit, collatum solenni more.

(*b*) This may be resolved by every Traveller.

WHether there are not in our, as well as other Antichristian Universities beyond sea, the same or rather more Popish, Idolatrous and Superstitious habits, Ceremonies and Customes? Nay whether they do not rather exceed them in pompe as well as Number?

Compare the *Uniuersity* statutes with that description of their formalities at Paris in *Ludas Lutheri à Sorbona damnat. Insignia Doctoralia, annulus, Pyrrhetum, liber, osculum, cheirotheca, & Pyrrheta distributa in aula Doctorali, ultimo egregium convivium Doctorale, Bedellicum sceptris precedunt*: To these of Paris, Oxford and Cambridge have added many more, For let any man take notice of all their Ceremonies, Processions, Attire and attendance which the *Bachelours* in Lent, and the *Masters* and *Doctors* at the *Act* and commencement appear in, and he will readily confess that these places of *Antichrist* at home are the more triumphant. And consequently let any one judge whether such, who are brought up in so much state, and Pride, be fitly qualified to converse with the poore of the people, in whom *Christ* so much delighted, and of whom his *Kingdome* doth chiefly consist. The *Genevians* in their Annotations upon the ninth of the *Revelation*, ver. 3. where the *Locusts* came out of the *Smoke*, say they were and are false teachers, Heretiques, and worldly subtill Prelates, with Monks, Friars, Cardinalls, Patriarchs, Archbishops, Bishops, DOCTORS, BATCHELORS, and MASTERS. Does not this note apparantly fasten the name of *Locusts* on all the Clergy of this land, and all such as are graduated in the *Uniuersity*, by the name of *Doctors*, *Bachelors*, and *Masters*? And doth it not as plainly yooke them with *Friars*, *Monks*, and *Cardinalls*, principall instruments in all times to advance the *Popedome*? I know the words which follow after are alledged by some, to take off the envy of this note, viz. *who forsake Christ to main-*

tain false doctrines. But the enumeration of so many particulars makes not that not the less invidious, the said explication notwithstanding; because the note had been as perfect and significant, had it gone thus in generall onely, that is to say, by Locusts here are meant false teachers, Heretiques, and other worldly subtil men, that seduced the people, perswading them to forsake Christ to maintain false doctrine. Pet. Heylin against Fuller. p. 179, 180.

XXXII.

WHether the University hood be not the product of the old Monkish Melore, spoken of by Cassian de institutione Monachorum: and grounded upon the superstitious exposition of that place in Hebr. c. 11. They wandered about in wilderness in Sheepskins? whether it were not a Religious habit, it being a badge of Monckery according to Cassian, and Jerome upon Pachomius's rule?

Hospinian de Origine monachatus c. 77. paragr. 11. fol. 273. reliqui Monachi cucullis passim ab initio usi sunt, more sumptuoso ab Egyptiorum monachis, Melotis item &c.

XXXIII.

WHether it be not a superstitious and detestable exposition of that Scripture, Stand fast having your loins girt, &c. To accommodate it to the Episcoparian Girdles, with which they tie in their Canonick Coates, the rose or knot being on the left side?

XXXIV.

WHether it be not a pretty foundation for the Oxford Doctors to stand booted and spurred in the A? (a)

(a) because there is mention made in the Scripture of being shod with the preparation of the Gospel? And whether the Benedictine Fryers do not the same. (q)

(a) See statut Acad. Oxon Tit. 7. lect. paragr. 17. (b) Hospinian de Origine Monach. c. 77. fol. 273. Benedectini qui propriè dicuntur, nigro hodiè amiciuntur colore, tunicâ laxiore ac discinctâ, & ad pedes usque demissâ, amictu capitis quem cucullam vocant, in humeros & scapulas brevius rejecto, Ocreati etiam incedunt.

XXXV.

Whether the Ring, and Gloves, and corner Cap, which the Doctors are to put on, and the Kisse which they receive from (the university Baud) the Doctor that creates them, at the Act, are not of a Popish Originall, and now practised amongst the Papists?

Hospinian de Orig. Monachi. c. 72. p. 270. or thereabouts. Surgit Pontifex & Benedicit annulum, & aspergit aquâ Benedictâ, & infigit eum digito annulari dextrae Abbatis, dicens, Accipe annulum fidei, scilicet signaculum, quatenus sponsam Dei sanctam: viz. ecclesiam, intemeratâ fide ornatus, illibatè custodias. His peractis Episcopus & Assistentes recipiunt Abbatem Benedictum ad Osculum pacis. Deinde Mitram aquâ Benedictâ aspersam imponit capiti Abbatis Benedicti, dicens, Imponimus, Domine, capiti hujus famuli tui Galeam munitionis & salutis, quatenus decoratâ facie & armato capite cornibus utriusque testamenti terribilis appareat adversariis veritatis, the gloves were instituted to signifie that they should keep themselves in all their Actions undefiled in the things of the world. Ibid.

XXXVI.

XXXVI.

WHether the Universities of Oxford, do well to give for their armes the Book with seven seales? Is not that a gross abuse of what is layed down in the Revelations: as if the seven Liberall Arts, (two whereof are Grammer and Fidling) were typified by those Seales, which none were worthy to open but the Lambe?

XXXVII.

WHether Ministers do well to go in black, or the Universityes to command it. *

* See Statut. Acad. Oxon. Tit. 14. paragr. 1. The words of the Statutes are in English thus. It is Ordered that all heads of Colledges, all fellows and Scholars wear black or sad coloured clothes, and all that are initiated into holy orders, as it becomes those of the Clergy to do. Clemens Alexandrinus expressly condemns all coloured clothes, and makes it the command or Doctrine of the great Christian School-master [Christ] to go in white, as any one may read in his Pedagog. l. 2. & l. 3.
διδόνον ὅς ἡμῖν ὁ παιδαγωγὸς ἰδόντι χρῆσθαι τῆ λευκῆ, χρὴ δὲ τῆ λευκῆ.

XXXVIII.

WHether there were not of old amongst the Jews a sort of men called Chemarims or Black-coates? Whether those were the People of God? (a) And whether the Translators of the Bible into English did well to conceal the true meaning of this word by putting others for it, or the very word it self in English letters? And whether the other words of the Bible, if they had been ordered in the like manner, had been yet translated?

(a) See

(a) See Fuller concerning the *Jew's* Garments c. 6. These *Chemarims* were the Idolatrous Priests of *Baal*, and got that name from their black clothes (the word being originally deduced from *Chemar*, which in the Hebrew signifies to black or burne, and we usually complain of that coloured cloth to be burnt in the dying.) A peculiar Habit no doubt to themselves, and which in opposition to them, I conceive few would wear. These *Chemarims* or *Black-Coates* God threatneth to cut off from *Jerusalem*, *Zeph.* 1. 4. They were prophesied against by *Hosea*, *Hos.* 10. 5. and rooted out by. *Josiah*, *2 Kings* 23. 18. The word is in the margine.

XXXIX

Whether in Tertullians time, every one that did turne Christian, or at least was made a Presbyter, did not renounce his Gowne; (which was the Roman Vestment) for a long dark-coloured Cloak? whether afterwards the Clergy and Laity did not relinquish that, for Coates (*lacernæ*) and both were alike habited? In Fine, was not one, a Bishop, condemned at the Council of *Constance*? for introducing the fashion of long-sad-coloured cloakes, that wear being counted at that Assembly, *indecorum & inhonestum*, unbecoming the Priest-hood?

All this is cleare to any man that shall read out *Tertullian de Pallio*, with the notes of *Salmasius* thereon. *Hieron. in pist. ad Nepotian, c. 11. vestes Pullas æque devita ac candidas. &c.*

XL

Whether the Doctors Scarlet Gowns, were not at first instituted as an Emblem, or representation of the Zeal which they either had, or at least ought to have? (a) And whether those Doctors of

Oxford and Cambridge who wear Scarlet-Gowns
have not as little Zeal, as those Doctors which wear
none?

(a) *Eras. Encom. Mor. de Cardinall.* quid purpura, non-
ne flagrantissimum in Deum amorem? &c.

XLI.

WHether any of the Ceremonies and habits now
used in the Universities, had a very good Orig-
nall, or have been employed to a good use since,

XLII.

WHether those things that had a good Originall and
use (if they be not still necessary or commanded
by God) when once they have been abused unto I-
dolatry or Superstition, are not quite to be abolished?

Tis much if it be not objected here by some, that though
their Originall were Popish and Antichristian, yet since they are
employed to better ends and uses, viz. for distinction, Order
and Decency, they may be lawfully enough retained. To
this I shall answer, might not the Jews have objected the same
reason to their Reformers that the Golden Calf and Groves
might not be consumed and turned into Ashes, because they
might be employed hereafter to better uses? The One for
exchange and Traffick, the other for building, fuel or a pleasant
shade, very convenient in that hot Country. Might not the
Brazen Serpent, though it were worshipped by some, yet still
be preserved? because it might serve to put others in Mind of
God who had cured; as well as the Pots of Manna, which were
laid up to remember them how God had miraculously fed their
fathers in the Wilderness? yet when the Brazen Serpent was
once abused to Idolatry, away it must go. In like manner
was not Baali a proper Significant good word, yet when once

an Idoll was called by it, the Lord, who is a jealous God, would have it no more used in his worship and service, but commanded them to call him *Jshi*.

Yet we do not find that true neither that they are employed for distinction and decency, but rather in Pride, pomp, vain-glory: so that by retaining of them they do no more then the Levite who stole away *Micha's* Gods from Mount Ephraim, and set them up at Dan, where Idolatry became a more publique worship. 'Tis true that while the Army continued in Action it was thought fit by the *University Men* in part to lay them aside, at least for awhile, but since the Honest party of the Armies have been scattered and weakened in great measure, they have again brought them into full credit and fashion, just like the *Jews*, who had learnt to make a calfe in Egypt, but had no opportunity to shew their skill till *Moses* and *Joshua* were gone out of the Campe.

XLIII.

W Hether the whole use of that Complement, your Servant, was not anciently Condemned? *

* See the book called a *Treatise of use and Custom* p. 160. 161. his words are these, *he is not counted a civill man now of late years amongst us, that thinks much to subscribe himself servant, though it be to his equall or inferior. Yet Sulpitius Severus was once soundly chid by Paulinus Bishop of Nola, for subscribing himself his servant in a letter of his: but you shall hear him speak, if you please, and see what he thought of it; In epistola titulo, imitari prestantem in omnibus mihi fraternitatem tuam timui, quia tutius credidi verè scribere; cave ergo posthac, servus in libertatem vocatus, hominis & Fratris & conservi inferioris servum te subscribere, quia peccatum est adulatiois magis, quam humilitatis justificatio, honorem uni domino, uni Magistro, uni Deo debitum, homini cuilibet, ne dicam misera peccatori deferre. &c.*

Whether Persecution for Religion be not condemned by the Ancients? (a) Was not a toleration granted to all by Constantine? (b) do not some of the Papists themselves teach that no faith is to be enforced? (c)

(a) *Lactant. Oper. lib. 5. de iustitia p. 353. Lugdon.* Sed defendenda sunt inquit suscepta publicè sacra. O quam honestà voluntate miseri errant? Sentiunt enim nihil esse in rebus humanis Religione præstantius, eamque summâ vi oportere defendi; sed ut in ipsâ Religione, sic in defensionis genere falluntur. Defendenda enim Religio est non occidendo, sed moriendo; non sævitiâ, sed patientiâ; non scelere, sed fide, illa enim malorum sunt, hæc bonorum; & necesse est bonum in religione versari non malum: nam si sanguine, si tormentis, si malo religionem defendere velis: jam non defendetur illa, sed polluetur atque violabitur: nihil enim est tam voluntarium quam religio, in quâ si animus sacrificantis aversus est, jam sublata, jam nulla est, recta igitur ratio est ut religionem patientiâ vel morte defendas; in qua fides conservata, & ipsi Deo grata est, & religioni addit auctoritatem, &c. *Tertull. ad Scapulam.* Tamen humani juris & naturalis potestatis est, unicuique, quod putaverit colere; nec alii obesse aut prodest alterius religio, sed nec religionis est cogere religionem, quæ sponte suscipi debet non vi. Magistrum neminem habemus nisi Deum solum. *And Julian as bad as the Clergy makes him, see what he says. Epist. 43.* *Epist. 43. Julianus ad Eusebium.* E quidem de Galilæa, omnibus adeo clementer & humaniter statui, ut nemini vis inferatur, neque in templum trahatur, neque aliâ de re ullâ præter voluntatem suam contumeliâ afficiatur. *And again Julian Bostrenis Epist. 32.* *Epist. 32. Julianus ad Eusebium.* (scil. Christianorum) Sane neminem illorum trahi ad aras nostras invitum patimur. *And a little after*

